

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JULY, 1873.

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# American Missionary.

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JULY, 1873.

NO. 7.

## AMERICAN MISSIONARY ASSOCIATION.

### FREEDMEN.

#### JUBILEE SINGERS.

##### England's Welcome.

##### Press Notices.

The many friends who take a lively interest in the efforts of the Jubilee Singers to erect for their own race a Memorial Hall, at Fisk University, will be gratified to learn of the cordial greeting they met with in England. We should be glad to report it just as it comes to us, but the English papers, for a few days after their successful debut, came so burdened with the matter, that fully to represent them would fill our columns. We can only make a few extracts. Their first introduction was through that noble friend of humanity, the Earl of Shaftesbury, who, as President of the Freedmen's Missions Aid Society issued invitations to the most distinguished persons in London to meet them. Among those reported as present, we note the names of the Duke and Duchess of Argyll, Arthur Kinnaird, M. P. and others of like position. Of this first meeting the "*Standard*" of May 7th says:

Let those who wish to hear what some of these "Jubilee Singers" can do to put the negroes of their clime before us go and hear them sing their plaintive wild plantation hymns and melodies, and when they come away, with the recollection that some of the very singers who have

so delighted them have been bought and sold like sheep to various masters over and over again, they will, we think, hold strong convictions that slavery was not stamped out an hour too soon.

The concert given yesterday was entirely private, admission only being gained by complimentary tickets. Yet the novel nature of the concert, as well as the reputation as singers the band have gained, drew an audience that before three o'clock filled densely every part of the large room of Willis's Rooms. . . . The programme was chiefly made up of those peculiar musical hymns that so faithfully reflect the enthusiastic and even extatic nature of the negroes of the Southern States, and which, having been wrought into their very being during slavery still hold permanent sway over their feelings. . . . The entertainment commenced with a hymn, "Steal away to Jesus," which was given with great pathos. The Lord's Prayer, which was sung to a Gregorian chant, was equally well given, but one might as well call those solemn strains a negro melody as the "Kyrie Eleison" of Mozart's *Twelfth Mass*. One of the best was "Turn back, Pharaoh's army," which was perfectly characteristic and redolent of the negroes of the South; so also was "Didn't my Lord deliver Daniel?" and "Keep me from sinking down." . . . In short the concert was a most marked success.

The "*Rock*" of May 9th gave a very interesting report of the concert, in the course of which it said:

We never saw an audience more riveted, nor a more thorough heart-entertainment. Men of hoar hairs, as well as the younger in the assembly, were moved even to tears as they listened with rapt attention to some of the identical slave-songs

which these emancipated ones rendered with a power and a pathos perfectly indescribable. If, in brief, we might give a faint idea of what it is utterly impossible to depict, we would adopt three words—soft, sweet, simple. The audience was furnished with a beautiful example of what the human voice is capable, and that, too, after having been long subjected to the most painful of privations, even such as are identified with all the untold horrors of slavery; nay, it is evident that the former condition of these rescued ones contributes in no small degree to that which now gives heart and tone and intense reality to their present most telling and attractive performances.

The "*Record*" of May 9th, after quoting from Rev. Henry Ward Beecher's letter to Dr. Allon, said:

The concert of yesterday realized this description of the character and effect of the music and singing. The burden was the casting on the Lord of the cares and sorrows of a state of bondage; with the keen realization of the freedom which is of Grace. Song and sermon were, indeed, combined in the strange weird pieces, which it is difficult to describe to those who were not there. . . . The general effect may be summed up in the words of a letter from George Macdonald—"There is something inexpressibly touching in their wonderfully sweet, round, bell voices, in the way in which they sing, so artless in its art, yet so consummate in expression, and in the mingling of the pathetic with the unconscious comic in the rude hymns shot here and there with a genuine golden thread of poetry."

On the conclusion of the concert, the Earl of SHAFTESBURY said he felt assured that he was entitled to express to the "Jubilee Singers" the thanks of that assembly for the delightful entertainment which they had given. (Cheers.) And in the name of the meeting he would also convey to those excellent young people a cordial wish that they might succeed in the noble enterprise which had brought them to this country. (Renewed cheers.)

The "*English Independent*," gives a glowing account of the advent of the Singers; and thus reports their

#### SINGING BEFORE THE QUEEN.

Quite unexpectedly, the colored band had the opportunity afforded them of singing before the Queen on Wednesday afternoon. By invitation of the Duke of Argyll they went to Argyll Lodge, and during their stay Her Majesty called on a visit to the Duchess. At the Queen's request, the singers appeared before her and sang,

and she expressed herself much gratified with their performance. Among other distinguished persons present were the Duke and Duchess of Northumberland and Dean Stanley. We observe that the Queen lunched with the Princess Louise and the Marquis of Lorne on Wednesday, where she would probably hear of what was going on at Argyll Lodge, and, *it may be, timed her visit accordingly.* It is remarkable that this company of negro singers should have vaulted at once to the highest circles in the land.

The London *Tonic Sol-Fa Reporter*, a musical journal of high critical character, publishes, in its own peculiar method, the music of six songs of the Jubilee Singers, and gives editorially an elaborate and highly appreciative report of one of their concerts. We copy a few paragraphs:

Willis's Rooms is a favorable place for sound. A large anti-slavery audience is assembled to greet the singers. The Duke and Duchess of Argyll and the Earl of Shaftesbury are among the number. The singers walk quietly on to the platform and fill the row of chairs at the back, one gentleman bowing as he takes his seat in response to the applause of the assembly. They are not so black as we expected, and they are not dressed in the gay colors which are falsely supposed to distinguish the negro taste. They are simply eleven young Christian ladies and gentlemen.

Their first song, "Steal away to Jesus," was sung slowly. The first chords came floating on our senses like gentle fairy music, and they were followed by the unison phrase "Steal away—to Jesus," delivered with exquisite precision of time and accent; then came the soft chords and bold unison again, followed by the touching, throbbing cadence, "I haint got long to stay here." Next follow the loud, lofty trumpet call in unison, "My Lord calls me; the trumpet sounds it in my soul, I haint got long to stay here." But it seems as though the angels also were speaking to the sufferer, for we hear again those beautiful chords, delivered with double *pianissimo*, whispering to the soul, "Steal away to Jesus." Let our readers remember that all thoughts of the grotesqueness of the language used were banished from our minds by the simple and intense sincerity of the singers. \* \*

The next song, "Turn back Pharaoh's army," relates to that ancient history of the deliverance of the children of Israel from bondage, which was a constant source of consolation to the slaves. No wonder that they were never tired of it.



The chorus was delivered with such spirit, with such grand *crescendos*, with such bright *sforzandos*, and the last syllable of "Hallelu" so sweetly dwelt upon; they sang with such a will the "turning back of Pharaoh's army," that we thought they would have no force to spare for the last verse. But when they came to the "drowning of old Pharaoh's army," oh! what a double fortissimo they gave! And such a fortissimo it was, not an overstrained dissonant clattering shout, such as we have heard from choirs of no ill repute in England, Scotland and Wales, but a fortissimo as pure and true as it was strong. We have heard nothing like it since the Cologne choir sang, with seven times the volume, because with seven times the number, "Lutzw's wild hunt." Oh, the joy of those slaves when Pharaoh's army was *drowned*!

Next followed the wildest song of all, "Didn't my Lord deliver Daniel." It is in the Doric or Ray Mode, but don't let our Welsh and Scotch friends suppose that they will therefore be equal to the singing of it. They must first get the easy quick tongue of the Negro race. It would be impossible to describe the spirit and passion and fire with which this piece was delivered. The emphasis with which the voices clung to the very name of Daniel—the man who wrestled in prayer, who was faithful in trial, was miraculously delivered—shewed what a hold that story had taken on the imagination of the slaves.

Lord Shaftesbury said at the beginning that we must not expect artistic singing. But if the most delicate Expression, the most perfect unity of Attack, and a very beautiful Quality of voice are not artistic, what is? It was only in the two or three solo songs of modern type (introduced for variety with piano accompaniment) that we noticed anything short of high artistic excellence.

Now, blessings on these brave young Students of the Fisk University, and may we and they together, some day, when we are far away from sorrow and sin, "ring those charming bells."

Thus far their introduction to the nobility and royalty of the country; now for a brief description from a private pen, of their introduction to *one* of the ecclesiastical bodies, the venerable members of which seemed to have rivaled, surpassed, the most enthusiastic of enthusiastic Americans:

"The Singers had the pleasure of singing before the Congregational Union of England and Wales, and the way in which

they were received can be called by no other name than an ovation. When they sang "John Brown's body lies mouldering in the grave," the scene of enthusiasm was only paralleled by the scene in the Coliseum in Boston when the English Band played the Star Spangled Banner. The venerable body of divines forgot their dignity, swung their hats, waved their handkerchiefs, and in some cases caught up the plates from the table (for it was just after the dinner) and shook them with screaming accompaniments, in the air. A vote of thanks was tendered by the body to the Singers, but that was altogether too cold a way to express their feelings. 'Take up a contribution, take up a contribution—pass around the hat,' were shouts that came from all parts of the house. Such a scene of confusion is seldom witnessed. Everybody became Chairman of the meeting—and it was only after a vigorous pounding of the table and repeated assurances from the authorized chairman, that a collection would be taken that order was restored. Between £30 and £40 were contributed.

This scene was almost exactly repeated when they sang a few nights later before the National Temperance Alliance.

## TENNESSEE.

We copy from the Nashville Bulletin of June 5th, the following account of the

### Examinations and Commencement Exercises at Fisk University.

On Sunday, May 25th, the Annual Sermon was preached by Rev. H. S. BENNETT, at the Howard Chapel. Monday, the 26th, the examination of classes in Model schools took place, which was very satisfactory and interesting. Tuesday, the 27th, the classes in the Normal course were examined. This course is especially adapted to the preparation of teachers of common schools.

There were seventeen graduates in this class, all of whom acquitted themselves handsomely, and showed a commendable preparation for their noble calling. In the evening the Normal exhibition took place, and the exercises were exceedingly practical, and confined strictly to subjects connected with teaching. The essays and orations were

all good, and some of them excellent.

The programme was as follows :

Music; Prayer; Music; Oration, Education, G. M. McGavock, Nashville; Essay, Reading, Adelia Jones, Nashville; Essay, The Want of the South, Sarah Grant, Cleveland; Oration, Arithmetic, Charles Brown, Nashville. Music; Essay, School, Susan Harris, Nashville; Oration, Book-keeping, Ed. Richmond, Nashville; Essay, Normal School, Carrie White, Talladega, Ala.; Oration, The School-Teacher, Thos. Keeble, Nashville; Oration, How to Keep Order, Wm. P. Rose, Nashville. Music; Oration, Time, J. H. Tyler, Horn Lake, Miss. Essay, Marriage not All, Ava Lewis, Nashville. Essay, Receiving Certificates, Matilda Elliott, Nashville. Music; Essay, Writing and Spelling, Sallie G. Patton, Columbia; Essay, The Grammer Tree, Jennie Hobbs, Nashville; Oration, Our Free School Laws, John Turner, Nashville. Music; Conferring Certificates, Doxology—Benediction.

On Wednesday, examinations were continued in studies pursued by the college preparatory classes as follows: Primary Preparatory, through Harkness Introductory Book. This was composed of exercises on the Latin verb, and the forming of Latin sentences; the result of one year's study. Middle preparatory in Latin, Cæsar, translations. Greek, Boise's Lessons, consisting of exercises on declension, conjugation, pronouncing and writing Greek sentences. Algebra to radical quantities, involving the interpretation of negative quantities, the general theory of equations, interest, complex fractions, mixed numbers and problems containing as many as seven unknown quantities. The members of this class have pursued Latin two years, and Algebra and Greek one. They will spend one year more in the preparatory before admission to college. This is a splendid class.

On Wednesday Evening, the Fourth Anniversary of the Union Literary Society was held. The following was the evening's programme:

Music; Prayer; Music; Essay, De Senectute, Virginia E. Walker, Nashville; Oration, South Carolina, Quinton B. Neale, Bowling Green, Ky. Music; Essay, Mrs. Grammer's Soiree, E. Viola Hoyt, Mobile, Ala.; Oration, Fiction, John B. H. Tyler,

Memphis. Music, Essay, Music, Lulu F. Parker, Memphis; Oration, Abraham Lincoln, Gabriel Ousley, Glencoe, Miss. Music; Oration, The Dignity of Labor, Selena J. Walker, Nashville; Oration, Valedictory, B. A. J. Nixon, Nashville. Music—Benediction.

The whole exercises were so good that we deem it invidious to discriminate. We hazard nothing in saying that it equalled, in every respect, any exhibition of the whites, of equal age and opportunities, held in this city or elsewhere, and excelled in some particulars.

On Thursday the Freshman Class in college was examined in Virgil's *Æneid*, Geometry and Botany, the latter with the Sophomores. The Sophomore class was examined in the *De Amicitia* and *De Senectute* of Cicero, and Livy, in Latin, in Homer's *Illiad*, in Greek and Botany, in all of which the members of this class acquitted themselves with marked ability, showing conclusively that the people of the colored race are capable of acquiring and mastering the most difficult studies, and attaining the highest culture given by our best colleges. The promptness and beauty of their translations, together with their accuracy, showing a knowledge of the structure of the language as well as the thought of the classics they translated, was most gratifying to the friends of education, as well as to their instructors. So, too, in Botany, pursued but a single term, the examination was most satisfactory in the knowledge of the terminology of the science, the principles of classification, and the ability to analyze plants, explain their structure, determine their order and species in the vegetable world.

The success of this University is secured, and its future usefulness assured. It has an excellent corps of teachers, who are devoted to their work, and have unbounded faith in the capabilities of the colored race, for the highest mental and moral cultivation. Fisk University is bound to be a power in the land.



**LEMOYNE NORMAL SCHOOL.**

Visit to it of Several Prominent Citizens with  
Mr. H. E. Andrews—Creditable Display of  
Attainment by the Pupils—Congratu-  
lations to Mr. Barnum.

By invitation we yesterday visited the LeMoyne Normal (colored) school, of which we have previously had occasion to speak. We were accompanied there by Messrs. John Overton, Major J. J. Busby, Major J. J. Murphy, Colonel O. B. Carr and H. E. Andrews. On reaching the school building, which is one of the best in our city, supporting a costly clock and bell, we were first taken by principal, Professor J. H. Barnum, to the room of the lowest grade of scholars in the building, but all able to read, write and cipher. The children, numbering fifty, were in good order, neatly dressed, with bright faces and beaming eyes manifesting intelligence and at the same time showing the happy effects and influence of good school training. The teacher of this room is Miss S. O. Ostrander. In the next room we found sixty pupils. The concert reading in this room was so unusually distinct and pleasant to the ear, the whole party involuntarily closed the books to listen, and gave a hearty cheer at the close. The spelling was remarkably accurate, but the writing was much better. The order in this room was a noticeable feature, not a single pupil was out of his place. For the appearance of this room we must give great credit to the very pleasant and accomplished teacher, Miss S. A. Stevens. We were next shown to the writing-room of the normal and commercial department in charge of Miss E. M. Barnes, a very accomplished teacher. Here we found fine specimens of the work in this department during the past year, which were, indeed, very creditable to the teacher. We were then called to the examination of Professor Barnum's most advanced class. They were put rapidly through Stoddard's Intellectual Arithmetic from the examples of double and twisted compound fractions to algebraic problems. Then they were rushed over common and decimal fractions, ratio and proportion, interest, bank discount,

square and cube roots, with a rapidity of questioning and answering that was too much for Major Murphy to follow. Then all the schools were taken to the neatly kept hall, and we listened to the singing of several pieces by the entire school. The "Soldier's Farewell" was well sung by three bright little fellows. Several little girls then played upon the piano, when we felt compelled to bid good morning to Professor Barnum, congratulating him upon the appearance of his schools; and we all of us said "Yes" to the remark of Major Busby that no school in the city could present a finer appearance.—*Memphis Daily Appeal*.

From the *Public Ledger*, Memphis, Tenn., under date of May 27th, we clip the following:

**LeMoyne School.**

The commencement exercises of this institution began with a grand concert and other exercises at the Memphis Theater last night, and will be continued this evening, beginning at eight o'clock. The house was crowded from "pit to dome," and a number of white persons were present to witness the very satisfactory progress and musical proficiency of the colored pupils; and we can safely say that all were gratified, if not surprised, at the evidences, of careful training and development of talent manifested. The exercises were opened with a hymn sung by the school, when the Lord's prayer was said in concert by the school, and with excellent distinctness and effect. Many of the songs, recitations, dialogues, etc., that followed for two hours or more were really meritorious for any school, and won the applause of the entire house. "The Motion Song" (sowing and reaping,) by a class; "Recitation and Song" (flowers,) by Katy Black and twenty-five girls, and the "Floral Scene," with songs and marches, by Lucinda Motley as "Flora," Carrie Brown as "May Queen," Georgie Boyce as "Spring," Gussie Bostic as "Summer," Flora Barker as "Autumn" and Mary Anderson as "Winter," may specially be mentioned for good execution and a proper regard for the proprieties of the respective parts taken. The conclusion was a tableau and song by the Goddess of Liberty and thirty-seven States. The programme for to-night is well selected and arranged, and will doubtless be highly entertaining to the large audience sure to attend at the theater. The institution is doing much good to elevate and moralize the rising generation of the

colored race, and deserves the sanction and encouragement of all classes.

### NORTH CAROLINA.

Rev. John Scott wrote from McLean, Guilford Co., May 23d. His soul seems deeply stirred, by what his eyes are permitted to see of the work of God there, which he describes enthusiastically. He says,

The meetings of yesterday were large, and the interest deep and genuine. My assembly room was novel and seemed to add to the impression. It was a "large upper room" in the old factory where were made guns and army wagons. I stood by a window, or where one once was, though dashed out by Gen. Sherman's men. The tops of tall beech trees without, spread their cooling boughs about the opening; the creek far below, that once turned the machinery, sent up its soft rippling song to blend with our exercises, and an invisible vapor to refresh us; while the waving wheat fields nodded the amen from all the green hill-sides.

After Sabbath-school came the sermon; after preaching, the practice of new hymns; after that a prayer meeting, when the heart of the congregation moved "as one man." At intervals, from among the oaks, came stealing up the sweet voice of song, while some walked back to the deeper forest to pray. Such days are enough to foreshadow the future and millennial earth when the kingdoms have become the kingdoms of our Lord; and redemption has restored the pristine glory.

But when the night meeting came, the blessed influences of the day reached their climax.

Good resolutions were planted and took deep root. Two or three persons were on their feet at a time; then respectfully standing to wait for each other; children begging prayers and making vows; Peters, stung with the sense of their denial, coming with broken hearts and tearful eyes back to their neglected Lord,

and the Devils of earth and the flesh sent back to their "own place." God knows I never enjoyed any scenes so in my life as I am enjoying these meetings.

There is a strong flood tide in them toward the Shining Shore.

### LETTERS.

Early in January the meningitis broke out very suddenly in the boarding department at Atlanta University. It caused great apprehension on the part of both parents and students, and the number of the pupils was very quickly reduced. The following, written at this time to a son at Atlanta, illustrates the feeling of one of the parents.

SAVANNAH, Jan. 28th, 1873.

My Dear Son,

I have received yours, by the hand of a deserting soldier. I was very glad to hear that you and David were at the post of duty as all soldiers ought. You ask what shall you do, while almost all are deserting their post, I answer: Stand by Messrs. Ware and Chase, you and David, until you have obtained an education to establish your manhood. And if then you have no money to bring you home, God helping me, I will bring you home. And if it be the will of God that you and David die, tell Messrs. Ware and Chase to bury decently, and send bill to me, and I will pay it, and if they die I expect both you and David to see them decently buried before either of you leave Atlanta.

Believe in the Lord Jesus Christ, and you shall be saved.

ANDERSONVILLE, GA. May 12th, 1873.

The examination Friday evening was attended by a crowd of people who came from villages and country far and near, "to see what the children have been doing." By the accompanying report you will see the "children" are well grown, more than thirty-nine per cent of them being over sixteen years of age.

Classes were examined in Phonics, Grammar, U. S. History and the use of capital letters. A few moments were



spent upon Physiology for the pleasure of the Dr. who was present.

The teachers were not at all ashamed of their scholars, which you may translate "proud" in any degree of comparison you choose.

Every year the school gains a deeper hold upon the community, and widens in its influence, as is well shown by the increasing numbers who come from a distance to attend.

This morning two scholars commence teaching in neighboring counties. Next month others will also be at work as teachers.

Judged by number of conversions the religious growth of the year has been small; but a careful observer cannot fail of noticing higher standards of morality, more intelligent ideas of truth, increased interest in Bible study, sounder Christian character. But oh! the mire of corruption and superstition in which must be laid the foundation of better things!

Though we rejoice at the steady up-building, there have been times even this year, when our hearts have quailed before the awful power of old faiths. Every Southern plantation is a stronghold of belief in fetich—the same forms that Mr. Claflin found in Africa.

While studying the circulatory organs, I thought it a good time to expose the absurdity of conjuring by animals. The scholars all admitted the physiological impossibility of frogs, lizards and snakes running around in the body, yet when asked if they believe people can be "witched" with lizards, some of them look wise and say "I do' know," as only the Freedmen can. You recognize the tone, manner and meaning at once, if only you have heard the characteristic expression.

L. A. P.

This extract from the letter of a teacher at home breathes a little of homesickness.

My heart is yet in the Southern field and with those who are laboring there,

and I often have homesick longings for the old harness. Though it was a rough one, and *did* chafe, sometimes, I feel attached to it, from the kind of work I was permitted to do in it. I hope, some day, to give again my time and renewed strength to "the work." I wish the Officers and the Field workers of the Association much success in all branches of their effort for the *Christian education* of the ignorant and the oppressed. And may God put it into the hearts of His people, everywhere, to give of their means, according as He has blessed them, for the carrying on of this work and the enlarging of this hopeful field!

Yours respectfully,

H. H. G.

#### A Most Touching Episode.

The Cleveland "Leader" says:

A private letter from Washington gives an account of the most touching and significant episode in the funeral services of Chief Justice Chase. When on that bright spring morning the catafalque bearing the honored remains reached the steps of the Capitol, it was taken in charge by a company of colored men, who bore it reverently, with uncovered heads, to the place prepared for it in the Rotunda. When the coffin had been laid in state, the wives and mothers and sisters of those colored men came with baskets of the choicest and costliest hot-house flowers, and fairly buried it beneath their fragrant and beautiful offerings. The men and women of a liberated race had come to honor the ashes of their first and bravest apostle, the man who had first and most zealously laid the axe at the root of the infamous system which denied them and their brethren the birthright of freedom. It was a picture for art to reproduce and history to transmit.

HENRY O. FLIPPER of Georgia, who has just passed a successful examination for admission to West Point Military Academy, received his education in our school at Atlanta, and was a member of the present Freshman Class in the Uni-

versity. He is a young man of fine ability and scholarship and of sterling character. We regret to lose him at Atlanta, but wish for him a useful and honored life wherever he may go.

## INDIANS.

Gen. O. O. Howard has sent us a letter received from the Apache country, showing the beneficial results of kindly efforts to quiet these wild Indians. Gen. Howard well says, "all the courage is not for war. It takes real pluck to lead Indians into the paths of peace, and keep them there. Does it not require the work of God's Holy Spirit, to give permanency to anything in the missionary field?" Undoubtedly it does, and we hope the friends of the Indians will pray not less for the presence of the Holy Spirit in our labor, than for their just and honest treatment.

AGENCY ARIBAIPA AND PINAL APACHES.

April 20th, 1873.

My Dear General,

It gives me great pleasure to write to you of peace and quiet, rather than of disorder and discontent with reference to our Indians on the San Carlos.

I believe that I may truly say—and it is the unanimous expression of those who have long been acquainted with these people—that the Indians belonging to the San Carlos Reservation were never before as well disposed and obedient as at the present time.

None but the little handful of men who passed through the various scenes with me can appreciate the trying and dangerous experiences of the first two weeks; but thanks to an over-ruling Providence the morning has come. . . .

After my return to the San Carlos, we had very exciting times for about ten days—when my efforts were rewarded by seeing that—in spite of all that may have been done to influence the Indians against me—they were pleased with me and disposed to obey my orders and wishes.

"Bucone" the war chief was killed, on the day of my return, by an Indian belonging to a band hostile to his party.

Although I deprecated the act, I am sure it has resulted in much good.

Bucone's influence was not favorable; he was liable at any time to break out, and the very worst characters on the reservation were his followers. Having been in the military service, he had some ideas of discipline and tactics; this gave him great influence with the young men, who were thoroughly obedient to his orders.

His death broke up this band, and its members have attached themselves to other and more trusty bands.

I have had many talks with my Indians—I have visited them in their various encampments—and, in every way tried to show them that I was interested in them. I have never allowed them to think for a moment that I was afraid of them or lacked confidence in them; during the most exciting times I went among them alone and unarmed. I did not hesitate to reprimand the chiefs—and severely when necessary. They could not understand how one man could so fearlessly presume to direct them, when not backed in his authority by military or other force. They see that everything that comes for their use is promptly given to them, and that all that is being done is intended for their benefit, and not for sharks who are always hanging on the outside. While I am aware that excitements may arise at any time, and that a trifling accident may cause serious trouble, and upset for a time their good intentions, I still believe no premeditated disorder will occur. Every day General Howard's name is mentioned. His promises to them are recited over and over again, and they say that they now see that they are being fulfilled. The worst band turned their arms over to me, at my request simply.

Perhaps no better evidence of good feeling could be had, than this matter of turning over arms. Now, on ration days, they come to me unarmed and orderly. Sometimes it happens that ra



tion day comes on Sunday, and our supplies arriving very irregularly it becomes necessary to issue on that day. I have only to tell them that it is Sunday and that I want perfect quiet, and it is secured to us, and immediately after they get their rations we are left entirely alone for the day.

All these Indians want is an *honest agent*, nothing else. They are not fools. He who *takes them for such, is greatly mistaken.*

But I do hope and pray that if I do not stay, some good man will be given to these people. I am interested in them, and I know their wrongs. It is true they have been very bad Indians—but *now* they can be saved. The time has come when they should be fairly and honorably dealt with and I repeat, that I hope with all my heart, that an honest man may from this time be with them.

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#### Moving Forward.

One who travels "from house to house" among the Indians gives the following little glimpse of life on the White Earth Reservation.

WHITE EARTH, May 5th, 1873.

I know that many earnest Christian people who read the American Missionary would gladly deny themselves for the sake of giving to sustain and add efficiency to your efforts, could they realize the *great work* that God is doing for these poor Indians. Could our friends take position over this White Earth Indian community, and look down upon us, they would see things "*machishkag*," as the Indians say, or "*moving forward*." They would see around them beautiful oaks and maple groves; more than a hundred comfortable Indian houses nearly completed, and others building.

In some of these houses, as the golden morning sunlight streams across the hills, the Indian father and family reverently bend upon their knees in "family worship," invoking the holier light

of the Sun of Righteousness upon their pathway.

A poor man who now dresses in citizen's clothes, but was recently one of the most loathsome of the blanket Indians, said to me a few days since "My Friend, would you be willing to come to my house and teach us how to pray?" I went, and as the family present, consisting of father, mother, son and daughter, joined in repeating that precious prayer of our Lord, I could but raise my heart to God beseeching for them His promised Spirit. At the saw-mill a few weeks ago, one of the white roughs from off the Reservation was dreadfully profaning God's name when a Christian Indian standing by meekly and feelingly said to him, "My Friend, those are *great words* for you to say. It makes me feel bad to hear you talk so, for *I am trying to pray.*"

F. S.

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#### THE INDIAN QUESTION.

We give below, from that tried friend of the Indians, Bishop Whipple, the Episcopal Bishop of Minnesota, some parts of a letter printed in the *Evening Post* of June 3d. The prime existing evil of which he speaks, the absence of all law for the civilized Indian on his reservation was recently pointed out in our Magazine in an article from Gen. Walker, but it cannot be too strongly, or too frequently presented, until Congress supplies the remedy:

There are evils which lie at the foundation of all our dealings with the Indians, and the time has come to look them plainly in the face. The President and Secretary of the Interior are powerless. Congress alone can change our Indian system, and they never reform anything until the people demand it.

We want the Indians' land; civilization claims it for its necessities; it must and will have it. The land belongs to the Indian. It is endeared to him as the home of his fathers; his claim is one we cannot gainsay. The Supreme Court of the United States has decided that the Indian has the possessory right to the soil. He

may not transfer it to an alien power, but no title can pass until the value of this possessory right has been paid. Ahab may covet and take Naboth's vineyard, but such transfers have never been profitable to the possessor. We come now to the bargain. The parties are a Christian nation and a heathen people. Most of our treaties have been shameless frauds. The parties who were most interested did not know each other's wishes. Their heads were on the interpreter's shoulders. If the treaty is made, there is always a loophole for another. The tribe is taken to a reservation. The land is under the care of the United States. It is not subject to territorial or state laws. The old tribal relations which made the chief the leader of a clan are broken up. The chief's power for good has been weakened. No laws are made for the Indian. No judicial officer resides on the reservation. No one is appointed to execute law. There is no other protection to property, person or life, than the good-will of the Indians to one another.

The absence of law fosters savage modes of life. It leaves the industrious helpless. An Indian gives up the war path; he has his hair cut; he builds a house; he tills the land, and plants a crop; a savage insults his wife, destroys his crop or kills his cow. He has no redress. He can fall back on his old savage hatred and kill the transgressor, but we have taught him this is wrong. The law does not regard an Indian as a man. An Indian kills another Indian (it has happened again and again in Minnesota); no questions are asked. If a foreigner had killed another foreigner we would hang him for killing a human being. "Hole-in-the-Day," the head chief of the Chippewas, was an American citizen. He was murdered in broad day; the murderers were known to hundreds; but not the slightest effort was made to arrest the guilty. As the government does not protect the Indians, white men have no respect for their rights; so license, robbery and murder go unpunished. The cause which lies back of all Indian massacres is some story of wrong. A mob hung two Indians at Brainard for the alleged murder of a white woman, but few remember that within a stone's throw of the alleged scene of that murder an Indian woman died by the brutal violence of white men. I can recall many instances of such unprovoked murder. The government has pledged to give to each civilized Indian one hundred and sixty acres of land. No patents which convey the title in fee simple are issued. As titles the certificates granted are useless. They leave the

title so that greed and cupidity may clamor for the Indian's removal.

The remedy is simple: In every treaty the just value of the Indian's possessory right ought to be paid; the government should hold this as a sacred trust for its wards. The sum will in every case be ample to care for him until able to care for himself. The Indian must be placed under law; these laws must be plain, and at whatever cost, must be enforced. A judicial officer—a stipendiary magistrate—ought to reside on every reservation, and with such constabulary force as is necessary to execute the law. In most cases the Indians could be appointed as such constables. But at whatever cost we must have law and enforce it. The friends of the Indians have always pleaded for this, and they ask swift punishment on those who commit crimes. The present agents plead for this. For six months one of the best agents in the country has warned us that an Indian war was imminent because of the inefficiency of our system, and that the lawless and turbulent were allowed to roam at will and commit crimes without fear of punishment.

The Indian question will not be silent. Thoughtful men are beginning to feel that we must meet it in the fear of God. If you place ten white men and women in a row with an Indian and tell the American people we must kill the Indian, but we shall have to kill the ten of our own race first, and it will cost us one hundred thousand dollars, we shall hesitate as to the wisdom of the act. It is exactly what we have done for a score of years. We cannot go on. In Canada they have never had an Indian war; we have seldom passed a year without one. The secret is in "law." The good are protected, the bad are punished. We should aim at three things;

1. We must break up their wandering, savage habits by paying them a just price for their rights, and placing them on reservations which shall be guaranteed to them and to their children forever.

2. We must give to them individual rights of property, and protection to person, property and life.

3. We must add to this God's best gift, the Gospel of Jesus Christ, which has changed our own brutal Saxon fathers into manly Christian men.

With these reforms we shall have a peace policy worthy of a Christian people, and the efforts of the President, for which he deserves our gratitude will not be in vain.

Faithfully yours,

H. B. WHIPPLE,  
Bishop of Minnesota.



## FOREIGN.

## FREE LABOR IN ZANZIBAR.

Sir Bartle Frere's mission to Zanzibar, having for its object the suppression of the slave trade on the eastern coast of Africa, is reported, for the present, at least, to have failed. This not altogether unlooked-for but still unwelcome result is ascribed to the obstinate prejudices of the Arab residents, who represent the chief business interests of the island, and whose opposition, it is hinted, has been stimulated by representatives of other European powers, jealous of the preponderating influence in that quarter that England would acquire by success.

There is consolation however, in the belief, which there is good reason to indulge, that the check is not permanent, and that the efforts for the abolition of this infamous traffic, nowhere crueler or more revolting than as conducted at Zanzibar, will ultimately be crowned with success. The people there have fortunately under their eyes an example of the advantages of free labor, which cannot fail in the end to influence minds wherein arguments of abstract humanity would excite only derision and contempt. In a memorandum addressed to the home Government soon after his arrival, Sir Bartle Frere gives an elaborate description of the estate of Capt. Fraser, who has conclusively proved that slavery is not only inhuman, but unprofitable. Eighty years ago Capt. Fraser, then of the Indian Navy, bought, at a place called Kokotoni, some 2,500 acres of what Sir Bartle Frere describes as being at that time an unimproved rice swamp. The prospect for working this into anything like a paying state of cultivation might have disheartened the most sanguine of men. The only available labor was that of negro slaves, who, by long prescription, worked only four days in the week. These people were of the most degraded and worthless class. Religion or morality was unknown among them; marriage, as a social tie, was not recognized, and children, by a singular and suggestive approach of savage ignorance to the corruption of our fashionable civilization, were regarded as incumbrances, to be destroyed without compunction before or after birth. The parental instinct seemed doubly wanting, and disease and infertility brought sad diminution to the profits of the most careful proprietor.

With material such as this it was not a promising task to undertake the cultivation of Zanzibar rice swamp, prolific chiefly in deadly malaria. Yet, Capt. Fraser undertook it with such good effect that in eight years he has made of Koko-

toni not only the most valuable estate, but also the healthiest residence on the island. And the result, Sir Bartle Frere thinks, is chiefly due to the freedom which Capt. Fraser at the beginning conferred upon his workpeople. Of these he has about 500 residing on the property, and they form in all respects a very striking contrast to the slave population of the island. Little by little they have become imbued with notions of order, decency, and regularity.

But the most interesting fact presented by Sir Bartle Frere in this very interesting report must be given in his own words.

"It has been confidently and persistently affirmed, as an excuse for defending a constant importation of fresh slaves from the mainland, that the slave population of Zanzibar is infertile, and would die out in a few years, if not steadily replenished by bringing fresh slaves from the interior of Africa.

Of the fact there can, I believe, be little doubt. Slaves in Zanzibar have few children except under specially favorable circumstances, and, taken as a body, would, as asserted, soon die out if no fresh slaves were brought into the island. The question is whether this infertility is due to climate or other similar causes, or is it in any way connected with the status of slavery."

The latter cause, Sir Bartle Frere concludes, is emphatically pointed at by the results of Capt. Fraser's management. Troops of "healthy-looking, well-fed children of all ages under eight and nine," and numbering nearly 100 in all, were encountered in passing through the estate, and the repugnance to children characteristic of the Zanzibar slaves has alike passed away.

The influence of such a success, one would think, must, in time, affect the most stubborn defenders of slavery in Zanzibar. It certainly presents suggestions worth studying to those land owners in the South, who find it impossible to deal with freed labor, and who give forth from time to time such plaintive wails over the death of the "patriarchal institution."—*N. Y. Times*.

ART IN SOUTH AFRICA.—Art is beginning to flourish in Africa. It is announced that a Society, under the name of the "South Africa Fine Arts Association," has been established at Cape Town, and held its first exhibition in January last. The collection of pictures numbered two hundred and thirty, representing examples of ancient and modern art. Mr. S. B. Bayley, a citizen of Cape Town, has given the sum of £500 toward the erection of an art gallery, provided a further sum of £1,500 be collected for the same purpose, subscriptions for which are in rapid progress.—*African Repository*.

# American Missionary.

NEW YORK, JULY, 1873.

## SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

## OUR STATISTICS.

Pastors and others desiring the facts in regard to the work of this Association will find a condensed summary on the *fourth* page of the cover of the "Missionary" (Magazine form). We intend to revise this, as important changes occur, so that it shall, at all times, present a substantially accurate view of our field and work.

## PEACE POLICY.

Our columns contain two articles showing the blessed effects of fair dealing and Christian labors among the Indians. We give also a letter from Bp. Whipple setting forth in strong but just language, the claims of this race upon a civilized and Christian nation. May America soon learn the pregnant meaning of the words: "The work of righteousness shall be peace."

## ZANZIBAR.

The article in another column relating to "Free Labor in Zanzibar," will interest our readers as showing the happy results of Capt. Fraser's experiments with paid laborers. The article however concedes that Sir Bartle Frere's mission is for the present a failure.

But if the dispatches received at this date (June 16th) are reliable, the Sultan of Zanzibar has signed the treaty with Great Britain for the suppression of the slave trade. We hope the report may be found to be correct, and if it is, we

trust the Government and people of Great Britain will cheerfully and promptly furnish the means of carrying the treaty into effect.

## ANOTHER WOMAN'S GIFT FOR TOUGALOO.

We rejoice to furnish this farther evidence that the hearts of Christian women are enlisted in behalf of this useful institution. Let the good work go on.

MILWAUKEE, WIS. June 10th, 1873.

C. H. HOWARD, Esq.

*Sec. American Missionary Association,*  
CHICAGO, ILL.

DEAR SIR,

In looking over the American Missionary of June, I noticed an earnest appeal for *Tougaloo University* for forty thousand dollars (\$40,000) and feeling strong faith in the enterprise, that the Lord's hand is in it, and that it will be carried forward, I here send the widow's mite of \$200, for that purpose. It is but a drop in the bucket, yet many a small beginning has by the blessing of God risen to magnificence. That this may be of that number is my prayer. Please receipt it to me immediately, and oblige,

LYDIA C. FOSTER.

## PRAYING AND WORKING.

The pious mother of the prophet Samuel receiving her son in answer to earnest prayer, was true to the vows made in the hours of her agonizing supplications—she gave him to the Lord, trained him for His service, carried him to the temple, and continued her care and watch over him till these were no longer needed. She had her reward, in the career of her son, and in the blessing of God.

Many were the praying ones that remembered the Southern slave in his bondage. They were heard and a nation has been born into freedom. We commend to them Hannah's example. This new born race must not be left to perish in ignorance and neglect, nor by the hands of their enemies. They



are the Lord's, and they must be trained for his service; they must be brought into his temple, prepared for intelligent and spiritual worship; they must be fitted for the career to which they are called, in the nation and in the kingdom of God. We believe there are many praying hearts that do not forget the vows of the dark days of agony, but we fear some are becoming satisfied with what they have done in the past. The praying must be followed up by working, or this new race will be no Samuel in character and usefulness.

#### WESTERN IMMIGRANTS AND SOUTHERN FREEDMEN.

People can't tell where the pins go. At the West you find what becomes of the immigrants. That stream of foreigners that pours into Castle Garden at New York, and flows along the lines of travel, begins to spread itself out in the fertile West; it gives vigor to production in the country, and activity to business in town and city. In Chicago and some of the larger places it is an element of evil in its influence on the temperance and Sabbath questions, but in the country it is so blended with the purer streams of immigration from New England and the Middle States as to be rendered largely harmless. Yet it must be confessed that the problem of our foreign population is one that can be solved only by the constant activity of all good influences.

I find it hard to forbear contrasts; the South looms up in the back-ground at every view I get of the West. There is no stream of immigration flowing into the South to enrich and stimulate her stagnant life. Her populations are separated by heavy contrasts of color, by old hostility and remaining prejudice. The new life blood must be enriched with the light and love of the Gospel of Christ. The North must bear it thither,

and with it, elevate the black race and thereby win and conquer the white.

M. E. S.

#### THE SOUTH AND THE WEST.

How marked the difference in the wealth and progress of these two great sections! In the winter I traversed the South; this Spring I have journeyed over the near West—to the Mississippi—and the contrast stands out in sharp relief before me.

The South is scarred with ridges of earth-works and trenches; it has a worn and tattered look, in town and plantation; the life blood flows sluggishly through its arteries of rail-roads and river courses. When I was there the ploughs had begun their work, the buds were swelling, but the trilling note of the mocking bird was in sad contrast with the dreary landscape.

The West is now blooming in her bright Spring attire; on every hand are the marks of industry, thrift, order, beauty—neat villages, growing cities and well kept farms. The war, which desolated the South, left the West richer. The South does not rally from the war; Chicago starts up from her fire with new life, stronger than ever. Indeed I could easily name three or four new buildings in Chicago that cost more, and are worth more, than all the new buildings I saw in the South from Norfolk to Texas!

Yet the West thinks she is poor! Especially do her feeble churches, her colleges and seminaries, make this complaint. She has received millions upon millions of dollars from the Home Missionary and other kindred Societies, as well as princely gifts from wealthy individuals at the East. She has received none too much—she needs more yet; for her own wealth is not all consecrated, her institutions and churches are struggling under burdens, and many of her ministers are enduring toil and self-denial worthy of apostolic times.

If all this is true of the West, what ought to be said of the South, especially of the colored people? A dozen years ago they were slaves, and from slavery they came forth with literally nothing but the rags on their backs. They could not begin their new life as the Western immigrant began his, with an education, a knowledge of business, with habits of industry and economy, with the means to buy land, to start in business, to open schools and build churches, with a pleasant past to look back upon and kind friends at the East to encourage, stimulate and aid them. No! they lacked *all* these; they were in a desolated land, surrounded by imbittered foes watching their haltings and ready to impede rather than help their progress. They had neither the means nor the skill to begin—nor the friends to encourage or help them onward!

Yet what a brave effort they have made! How hopeful and courageous under all their difficulties; how ready to avail themselves of the little opportunities before them; how thankful for any help proffered; how eager to learn! Their very faith and earnestness entitles them to assistance; for those should be helped that help themselves. But other reasons urge us to assist—their fate is linked with the nation's fate; we must lift them or they will sink us.

The generous East that has so abundantly helped the West must still bear in mind the great want of the South. She has not overlooked it and has followed her soldier sons, with her missionary daughters and her rich benefactions, and she will do more, for much more is needed.

Then, too, this noble West has not forgotten the blacks. Nowhere was more earnest prayer offered to God for the slave than in the West—nowhere were braver soldiers found to fight for his emancipation—nowhere more prompt assistance to instruct the Freedmen than in the West. Her heart is in

it. She has sometimes forgotten her own wants in her sympathy for them. The only fear is that both East and West, having done so much in the war and since for the colored people—the great agony of the war being over—and the Freedmen being somewhat out of sight, may slack their zeal and fail to meet the *growing* want of the work in the South.

M. E. S.

#### ANNIVERSARY AT BOSTON.

The following account of the Anniversary of the American Missionary Association at Boston, is slightly abridged from the *Congregationalist*. The editor seems to have caught the spirit of the addresses, and gives them in a racy and attractive form.

#### AMERICAN MISSIONARY ASSOCIATION.

The remainder of the morning session was given to this cause, than which there is none dearer to New Englanders. More music from the Hampton singers at the beginning furnished the first speaker, Sec. WOODWORTH, with his point of departure: "What a splendid specimen is this of the work of the Association!" from which he went on to show the surpassing claims of the South upon the sympathies and aid of the churches. The extent of the field he indicated by the statement that eight States of the size of Massachusetts could be carved out of Georgia, and *thirty-three* out of Texas; while as to density of population, the South has fifteen millions to the West's less than twelve. Furthermore, New England has given the finest of her population to the West, and within the last fifty years more than eight millions of dollars have been expended in missionary labor there. How little in comparison has gone to the really poorer South; poorer in purse, in institutions, and in privileges. The spiritual and moral wants of fifteen millions of people, one-third of them blacks, now appeal to us. Is there anywhere in the world another such population with such a peculiar claim upon us? In speaking of the diffi-



culties encountered in cultivating this field, Mr. Woodworth alluded especially to the coldness with which New England measures and agents are looked upon by the whites of the Southern States, but on the side of encouragements is to be reckoned the extraordinary eagerness and aptitude of the blacks to learn. Audiences wait for the preacher as they do not at the West, where the missionary must gather his own congregation. No race is so fitted to be uplifted. The laborers for this field are plenty. Where are the funds with which to send them?

REV. WM. ALVIN BARTLETT, pastor of the Plymouth Church, Chicago, followed with a speech of some length, great interest and no little power. As the elaborate effort of the morning it proved a fitting conclusion to the exercises. Mr. Bartlett is something of a stranger to New England audiences, but made many friends on this occasion. He is a hearty, good-natured and well-to-do looking gentleman, of perhaps forty-five years, with a round and rosy face, hair slightly tinged with gray, an easy manner on the platform, a voice which is penetrating but lacking in volume, plenty of thoughts, and a forcible and often pithy way of putting them, with now and then a carefully phrased bit thrown in among the rest of his off-hand speech in a way to make a very effective impression. Beginning with the remark that the American Missionary Association belonged to the nation rather than to the churches, and that its charities are related to politics as well as to religion, he described its work as quadrangular—for the Chinaman, the negro, the Indian, and the foreigner coming to our shores, and on these four points hung all that he had to say.

The Chinese, said he, have always understood us better than we have them. Who among us know of their leaders? Yet George Washington's history is taught in their schools. There is good authority for favorably comparing the

Cabinet of the Chinese Emperor with the Cabinet of any government in Europe, and the Prime Minister of China is the equal of any Premier the world over. We should not judge of the nation by the dregs which come over to us. Give the Chinamen a chance, and he will quickly vindicate his own character. Mr. Bartlett said he did not blame the Chinamen for not being willing to be buried in America. He wouldn't himself be raised in the resurrection from a land where he was so trampled upon! They say the Chinaman steals, which would involve danger if he should attempt to run for Congress. He is a good workman, and a fair competitor in any field of labor. Competitive examinations and true civil service reform are 2,000 years older in China than with us. The Chinaman has as much to give to us as we have to him, saving the Gospel, for a little child can teach the Prime Minister the story of the Cross.

Mr. Bartlett then passed to speak of the Indians, saying that nobody defends the bad Indians. This is to be borne in mind, that *we* make all the reports of him. Nobody reads the Indian newspapers for "the other side" of the massacre. Gen. Auger once ordered "Indian" captives to be *washed*, and they turned out to be white men with painted faces. Candid investigation and impartial judgment will show that the Indian has never murdered the white man without provocation; and that it has never been attempted to teach and civilize him but with success. The whitest spot in the present administration is the peace-policy of the President. The Modoc war is not the fruit of that, but the *lag-end* of the old *hate-policy*.

As for the negro, it is with him as if we had turned him into a Lowell factory. He is bewildered with the machinery of freedom, and does not know what to do with it—an idea which was elaborated by the speaker in an amusing way. Shall we knock off the physical

shackles, he continued, and leave the spiritual! No greater problem is presented to us than this elevation of the negro. The name of "nigger" has been a reproach. So was once the name Christian. But the former will yet become an honor, as the latter has long ago. As a proof that the blacks are susceptible of a calm and solid culture, he pointed to the recent triumph of John Williams (who was, by the way a Hampton student) in a competitive examination for an appointment to West Point. Mr. Bartlett then wound up his address in a very eloquent style, and after more singing by the Hampton students, Rev. Dr. Kirk added a word of exhortation and benediction, and at just about 1 p. m. the audience was dismissed till half past two.

#### STRAIGHT UNIVERSITY.

BY REV. M. E. STRIEBY.

Heat and not cold is to be guarded against in a Southern city. Hence wide streets; houses with verandas, often on both stories, and sometimes on front, rear, and side; hence, too, Greek architecture, the columns supporting the verandas; hence also another happy device for the better class of houses—a wide front yard with high wall or fence and the bell or knocker at the *gate*, instead of the door, carrying us back to Oriental usage, as when "Peter stood before the gate," knocking. This arrangement permits doors and windows to be open at all times to admit fresh air.

We see all this in New Orleans. Claiborne Street, on which I look out, as I write at the window, is about 150 feet wide: Esplanade, which crosses it at the next corner, is about the same width, and not far off is the "Elysian Fields," which is a "field" only in the sense of being a very wide street, and "Elysian," in, I know not what sense.

Taking a street car at the Monument on Canal Street not far from the St.

Charles, (everybody knows where that famous hotel is), we can easily reach Straight University, which is at the corner of Esplanade and Derbigny streets. It is on the borders of the old, or French, quarter of the city, where there are people who cannot speak English, and where the races and colors are mixed very promiscuously—shading off sometimes so nicely that even an Ohio judge, in the reign of the "visible mixture" law, would be sorely puzzled. The University building, erected by the American Missionary Association, is new, with stairs wholly on the outside, under the verandas (in Southern style); the lower story is devoted to offices, the middle story to a chapel, the upper to recitation rooms. *There are no dormitories*, and this is the present, pressing want of the institution—boarding for out-of-town scholars, being hard to find and quite expensive. Until this want is supplied, the growth of the institution will be retarded. We found about 200 pupils in attendance. Dr. Thompson's theological class numbering five, and the Freshman class six. When they assembled in the chapel, we saw that intelligent look on the faces that characterizes city life among the colored people. Under the judicious administration of Rev. Mr. Ashley, the University is reaching a healthy growth.

But the church work of the American Missionary Association in and around New Orleans is as worthy of attention as its University. On Sunday afternoon, we attended a missionary meeting at the "Morris Brown" chapel—who "Morris Brown" is or was, we did not ascertain; certainly not the pastor. It is the custom of the colored churches holding such a missionary meeting, to invite several churches of different denominations to attend—the compliment being returned in due time. Hence this meeting was a full one. The sermon was by the young pastor, a student of Dr. Thompson's Theological



Department of Straight University, and as black as the Dr. himself, which is saying a good deal. The excellency of that sermon quite surprised as well as delighted us. It was to the purpose, the points well arranged and put, and the scripture proofs and illustrations remarkably apt, and then, what is more rare among colored preachers than white, the speaker quit just when he was done! Two addresses from officers of the Association followed, and then came the collection. Do you suppose the boxes were passed? Never more mistaken. We had noticed, on entering the chapel, several colored men, decked in somewhat gaudy and varied badges, having a half military aspect—and their position now became manifest. They were the officers of the missionary societies of the church, there being three in that church. The pastor announced that Bro. A's society would first march and make their contribution. The leader stepped forward and soon arranged his society in one of the aisles and set forth on the march, passing in single file in front of the altar or table on which the plates were set, then down the other aisle, then through the vestibule, up the front aisle, and so in circuit three or four times, the members putting in the nickles or ten cent currency as they passed the plates, some judiciously holding their gifts till the last round, others giving each time. But the main feature was the singing. As the march began, some one with stentorian voice started a familiar hymn, in which all joined, always ending in a chorus, when the volume of sound became impressive, to say the least. When one hymn had been used sufficiently, the leader with great energy of voice would begin another, all following as before. We distinguished the words but once, catching then the familiar line, "A charge to keep I have." One refrain especially attracted our attention, and we learned

from a colored brother that the words were,

"And they nailed poor Jesus down,  
O hammering! O hammering!

The word "hammering" was given with a will. The other societies followed in turn, and the collection was liberal, considering the poverty of the people.

In the evening, we attended an entirely different service. It was held in the Central Church (colored) the edifice bought recently by the aid of the Association from the white Presbyterians at a cost of \$20,000. It is a fine structure with handsome audience room, seating 800 persons. The church membership is made up of those that formerly met in the chapel of the University, together with some from other churches. The church and congregation are composed of the elite of the colored Protestants of the city—several of the State officials being of the number.

The pastor is "black but comely," a gentleman of pleasing features, cultured manners, a ripe scholar and graceful speaker. He was a graduate of Oberlin—afterwards a member of Newark, N. J. Presbytery, where along side of Dr. Stearns, Few Smith, and other scholarly men, he held the place of examiner in Hebrew of candidates for the ministry. From Newark he came, with the warmest endorsement of his co-presbyters, to Straight University.

The Dr. is doing a valuable work in training students for the ministry and in preaching to this church, which, for intelligence and weight of character, will serve as a model to the colored churches of the South-west. We had too much to do with the address on that occasion to speak of it freely, but we can say that we seldom spoke to a more intelligent looking or appreciative audience.

Let there be in necessary things unity, in everything charity; and then there need not be in everything uniformity.

*Philip Henry.*

## MISCELLANEOUS.

## Chinese.

One sort of Chinese emigration Californians may use their best efforts to stop without fear of adverse criticism. That is the involuntary emigration, or deportation rather, of kidnapped children. Not long since, according to a San Francisco paper, a little Chinese girl appealed for protection to a Chinaman in the streets of that city. Her story was that some months previously she had been met in the streets of Hong Kong, her native place, by a stranger, who, on a promise of candy, decoyed her on board a vessel in the harbor and brought her to San Francisco. Here she was made a veritable slave in a Chinese household, and treated so barbarously that she took the first opportunity to escape. The poor little waif was put in charge of a lady, with whom, for a short time, she remained contented and happy, until one day her hiding place was discovered, and at once besieged by large numbers of Chinamen, whose demand that she should be given up was backed by a policeman. Luckily, a means was found to get the child out of the way, and so she escaped. Such cases are said to be not un-common, and if this poor little one had grounds for believing that "if she were surrendered she would be tortured to death, and her body exhibited to the female slaves of the Chinese quarter as a warning," the matter seems to call for investigation.—*N. Y. Times.*

## Intemperance.

The Reform not Completed.—The State Temperance Agent of Vermont states that of the 330,000 population, there are 4,000 drunkards, 16,000 hard drinkers, and 20,000 young men in a fair way to join their classes.

A Fearful Contrast.—It was stated at a recent ministers' meeting at Dayton, Ohio, that while the average attendance at the Protestant churches on the Sabbath was 7,500, there were 9,500 visits made to the drinking saloons: and while the benevolent contributions in the churches were \$75,000 a year, the amount spent for liquor in the city was \$175,000.

The Enemy of Temporal and Spiritual Progress.—A member of Parliament has stated that 80,000 of the 100,000 paupers in England are made so by strong drink.

Sapping the Foundations.—While the question of temperance was under discussion in the French Assembly, one member stated that from 1820 to 1869 the consumption of alcoholic liquors had increased from 9,275,000 gallons to 25,917,000. Now there is a dramshop for every 120 inhabitants, and consequently crime, suicides, and vice had enormously increased.

Influential Testimony.—A memorial has been signed by 96 of the leading medical professors and physicians of Montreal, expressing their conviction that a large proportion of misery, poverty, and crime is produced by the use of alcoholic liquors as a beverage; that total abstinence from them is conducive to the highest degree of physical and mental health and vigor, and would greatly promote the health, morality, and happiness of the people.

## Thoughts.

Disappointments don't change us. They never ruin people who have not ruin in their nature. Only they are shafts sent to the very bottom of our souls, and whatever is there, whether gold or only copper, they bring it to the surface. *Garrett.*

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose livery is rags, and whose diet and wages are famine and disease.

Standing by the telegraphic wires one may often hear the mystic wailing and sighing of the winds among them, like the strains of an Æolian harp, but one knows nothing of the message which is flashing along them.

Joyous may be the inner language of those wires, swift as the lightning, far reaching and full of meaning, but a stranger intermeddles not therewith. Fit emblem of the believer's inner life: men hear our notes of outward sorrow wrung from us by external circumstances, but the message of celestial peace, the divine communings with a better land, the sweet heart-throbs of heaven-born desire, they cannot perceive, the carnal see but the outer manhood, but the life hidden with Christ in God, flesh and blood cannot discern.

*Spurgeon.*

Are you cedars planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm trees, fat and flourishing, yielding boun-



teous fruit, and making all who know you bless you? Are you so useful that were you once away it would not be easy to fill your place again, but people, as they pointed to the void in the plantation, the pit in the ground, would say "It is here that the old palm-tree diffused his familiar shadow, and showered his mellow clusters?" Or are you a peg, a pin, a rootless, branchless, fruitless thing that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What are you contributing to the world's happiness, or the Church's glory? What is your business?

*Jas. Hamilton.*

"And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." Men generally associate angels with birds and flowers. They are executors of God's judgments, as well as ministering spirits. One angel slew a hundred and eighty-five thousand men in one night. Another directed a pestilence in David's time. But more, an angel slew all the first born of Egypt. God's angels are not after the pattern of our effeminate conceptions. There is no weakness in holiness. "Strength and beauty are in his tabernacle."

*N. Adams.*

The quiet prayer-meeting at the river's side led to the conversion of Lydia, the imprisonment and release of Paul and Silas, the conversion of the jailor. Never say, "It is only a prayer-meeting."

*N. Adams.*

### MODELS OF PRAYER.

We have been interested—for the first time quite recently—in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and above all in length, from those heard in these days in the Christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible, put together. The first is in Genesis 24: 12-14, and contains one hundred and ten words, and it is not more than one minute in length. The next is in Exodus 33: 12-15, and contains one hundred and eleven words and is not over a minute long. The third is in Joshua 7: 7-9, and

contains ninety words. The fourth is in 2 Kings 19: 15-19, the prayer of Hezekiah; it is composed of one hundred and thirty four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah 1: 5-11, and is about two minutes in length; another is in Ezra 9: 6-15, and is about three minutes long; another is in 1 Kings 8: 23-61, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel 9: 11-19, was probably less than four minutes long. In the New Testament, the prayer of our Saviour, John 17, is well known; it is contained in twenty-six verses, and is five minutes long; while the model prayer—the Lord's Prayer—is far briefer still. Now here are ten prayers, from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wandering all over the moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime object of all public prayer, to lift up the hearts of men to commune with heaven. It must be an extraordinary occasion, equal at least to the dedication of the Jewish temple in Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few Oh's and Ah's in these models; their authors do not often say, O Lord, Lord, but tenderly, filially, directly, quietly, simply, they ask the blessings they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at his hand.

"After this manner, therefore, pray ye: Our Father who art in Heaven, hallowed be thy Name! Thy Kingdom come! Thy Will be done on earth as it is done in Heaven! Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, and the Power, and the Glory, forever, Amen!"—*Gospel Banner.*

## POETRY.

## THE CHEERFUL HEART.

"The world is ever as we take it,  
And life, dear child, is what we make it."

Thus spoke a grandam bent with care,  
To little Mabel, flushed and fair.

But Mabel took no heed that day  
Of what she heard her grandam say.

Years after, when, no more a-child,  
Her path in life seemed dark and wild,

Back to her heart the memory came  
Of the quaint utterance of the dame:

"The world, dear child, is as we take it,  
And life, be sure, is what we make it."

She cleared her brow, and smiling thought,  
'Tis even as the good soul taught!

"And half my woes thus quickly cured,  
The other half may be endured."

No more her heart its shadow wore;  
She grew a little child once more.

A little child in love and trust,  
She took the world—as we, too, must—

In happy mood; and, lo! it grew  
Brighter and brighter to her view.

She made of life—as we, too, should—  
A joy; and lo! all things were good.

And fair to her, as in God's sight,  
When first He said, "Let there be light."

## FAMILY CIRCLE.

ASKING GOD'S BLESSING.—Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. Those little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie, "but moth-

er always tells us not to take any thing without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.

"HE CARRIES THEM UP HILL."—The other day the children were learning the Twenty-third Psalm, and we were talking about the Good shepherd, and how he takes care of the sheep and the little lambs, and impetuous Mamy, eager to speak her one thought, said rapidly:

"He feeds them, and drives away the lions and bears"

"Yes," said Tiny, thoughtfully, "and he carries them up the hill."

"He carries them up the hill."

The words went to my heart with a strength and sweetness the little speaker had not dreamed of. Often, often since, their music has thrilled through my tired soul like an echo of the angel's song.

"God always hears when we scrape the bottom of the flour-barrel." So said the child of a poor widow to his mother one morning after she had prayed, "Give us this day our daily bread." God always hears the prayers of his children, and he knows when to answer.—*Sower and Gospel Field.*

THE WHOLE TRUTH. It is said of the late John Duncan, LL. D., Professor of Hebrew and Oriental Languages, New College, Edinburgh, that any simple statement of the gospel had a great attraction for him—and the simpler it was he enjoyed it the more—if it was not controversial but the genuine utterance of the heart. The account of redemption from the lips of an African woman, a slave, impressed him deeply: he liked to repeat it in conversation; and on one occasion at a meeting for prayer, he stood up and said without further remark of his own; "I have



never heard the gospel better stated than it was put by a poor negress: 'Me die, or He die; He die, me no die.'"

### A TRUE SOLDIER.

BY M. R. H.

I want to tell the young readers of this paper about a little girl—a true soldier I call her—but I cannot tell her whole name, and you must be content to know that she is a *real little girl*; an ordinary, unassuming one at that, with red hair and a freckled, decidedly plain face, with perhaps nothing to redeem it from positive ugliness but a pair of dark, earnest gray eyes, clear and honest as eyes can be.

Her parents are English, and they live in one of our largest manufacturing towns. Her father is employed in a cotton-mill, but he only works when he is obliged to, and leads rather an idle, thriftless life. Sometimes he goes away for four weeks together, leaving his poor family to take care of themselves. They are huddled in two rooms, in the basement of a five-story tenement-house, six children in all, and the one of whom I write is the "head of the establishment," though she doesn't by any means think so herself.

Maggie is fourteen, and works at "bobbin" in the mill. Her wages amount to something like a dollar a week, and this she always brings to her mother on Saturday nights. All she reserves of her month's wages is twenty-five cents; this she keeps as her own. And how does she spend it, think you? Do you imagine it is squandered for candy, cake, or a bit of nice, ripe fruit? I know a good many pairs of bright eyes that look longingly in the windows of the toy-shops and confectioner, and who can't, by any possibility, pass the tempting display without leaving "just a few cents" on the counter. Don't you think the poor little mill-girl looks just as longingly sometimes? I am sure she does, for her food at home is of the coarsest and plainest—and I know for a certainty, last winter there was very little of it; yet nothing ever deterred her from laying aside that twenty-five cents;

and, children, it goes to the church, every cent of it, and *not* to the confectioner.

For this girl, with an intemperate father, who rarely names God except in oaths, with a mother who has never entered a church since she came to live in the town, surrounded, as such people are apt to be, by bad companions and influences, is yet a baptized child, confirmed more than two years ago, and a regular attendant at the Lord's Table. On these holy feasts she always brings the twenty-five cents she has saved through the month.

Her teacher said to her one day, "Maggie, how can you afford to give so much?" knowing full well the child's sacrifices.

"I *must* afford it," she answered. "It is such a comfort to work for it, I couldn't afford to do without it."

Early and late, Maggie bends over her task, for work in a mill means getting up when the bell rings out apparently in the night, all through the long, cold winter; and in the hot glare of summer, it is even worse in the dull, close town, heavy with smoke and the whir and click of machinery. But whether the days were cold or warm, it made very little difference; the bells rung out shrill and sharp just the same. "Get up and work, get up and work," that was always the tune the bells sung to Maggie.

She rarely, if ever, misses her work, and never Sunday-school or church; she has nothing to wear but a plain calico dress and dark straw hat, and she generally has a little brother or sister by the hand. One of these days perhaps she will bring her mother—who knows?—for she takes her Sunday-school book and reads aloud to the family in the evenings or between services. Last year she came into the church with a new baby in her arms: "Mother would like it christened," she said, and she and her teacher stood for the little one.

We all think her a wonderful child—do not you?—and her rector says that the clear, earnest eyes, and the care-worn, strangely old little face, always looking up into his, does more to inspire him than anything else when he enters the chancel. Isn't she a soldier—a brave little soldier,

fighting manfully under Christ's banner, against sin, the world and the devil? I think she is, and I think you who read this can be just as brave, true, and earnest, if you do but use aright the means which God has given you.—*Pacific Churchman.*

## RECEIPTS

FOR MAY, 1873.

MAINE, \$166.41.

Alfred. Cong. Sab. Sch. for a Student, <i>Fisk U.</i>	10 00
Bethel. Second Cong. Sab. Sch. \$15., Francis Barker \$2.	17 00
Brewer. First Cong. Ch. \$11.07, Sab. Sch. \$4.34, Dea. John Holyoke \$20. to const. Rev. J. W. H. Baker, L.M.	35 41
Cumberland. Cong. Ch.	15 00
Falmouth. Reuben Morrill.	10 00
Fryeburg. Miss Mary J. Buswell, deceased, Garland. Cong. Ch.	25 00
New Sharon. Mrs. F. A. Morrill.	9 00
North Vassalborough. Joseph White	5 00
Portland. High St. Sab. Sch. for Student, <i>Atlanta U.</i>	25 00
Waterford. Rev. J. A. Douglass \$2., Mrs. L. A. Douglass, deceased \$3., H. E. Douglass \$3. and Box of C.	8 00
Woolwich. "J. S."	2 00

NEW HAMPSHIRE, \$261.29.

Acworth. Cong. Ch.	16 30
Barnstead Parade. Cong. Ch.	5 00
Derry. Sab. Sch. for <i>Atlanta U.</i>	10 00
Dover. First Cong. Ch.	70 58
Durham. Cong. Ch. \$19.40, G. F. B. \$1.	20 40
Fillisburgh. Ebenezer Potter.	10 00
Hillsborough. J. B.	50
Mount Vernon. Cong. Ch.	22 06
Nashua. Olive St. Cong. Ch.	55 00
Short Falls. J. W. C.	1 00
Temple. Cong. Ch.	31 10
Wakefield. Rev. S. Clark.	5 00
West Lebanon. Cong. Ch.	14 35

VERMONT, \$262.15.

Bennington Centre. Cong. Ch.	13 50
Cambridge. Mrs. Hezekiah Howe bal. to const. Mrs. Sally Holmes, L. M.	10 00
Clarendon. Cong. Ch. \$18.76, Mrs. Wm. D. Marsh \$2., J. N. P. 50c.	21 26
Danby. "A Friend."	10 00
Grafton. Mrs. S. Pettingill \$3., Mrs. E. B. Bassett \$2., Mrs. M. P. \$1., Other Ladies \$4.	10 00
Northfield. O. D. E.	50
Royalton. A. W. Kenney for a Student, <i>Atlanta U.</i>	25 00
Rupert. Miss Dorothy Smith for a Student	5 00
Sharon. Cong. Ch.	6 29
Shoreham. Cong. Ch.	17 00
South Hero and Grand Isle. Cong. Ch.	20 00
Thetford. Rev. J. Marsh.	1 50
Wallingford. Cong. Ch.	24 80
Wells River. Cong. Ch.	42 30
West Randolph. Cong. Ch.	33 00
Weston. Mrs. R. S. Clayton.	2 00
—, "A Life Member."	20 00

MASSACHUSETTS, \$4,491.62.

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Amherst. Second Cong. Ch.	11 50
Andover. Chapel Ch. \$75. — Students in Theo. Sem. for a Student \$25.25, — "A Friend" \$2., J. E. S. 50c., Ladies of Free Cong. Ch. half Bbl. of C.	102 75
Arlington. Cong. Ch. (\$500. of which from Dea. J. Field)	586 48

Attleboro. Second Cong. Ch.	95 59
Barre. Ev. Cong. Sab. Sch. to const. J. HENRY GODDARD, B. W. WASHBURN and EDWIN WOOD, L. M.s.	98 00
Berlin. Cong. Ch.	15 00
Boston. S. D. Smith & Co. \$200. for <i>Selma</i> , and \$150. for <i>Talladega</i> —Mrs. Sally Perry \$85. for <i>Brewer Normal Sch.</i> —Union Ch. \$22.95, Mrs. Sarah Erving \$5., B. F. Whittemore Box of C., Miss S. A. Thayer, School Furniture, val. \$16.	462 98
Boxford. Sab. Sch. for <i>Atlanta U.</i>	10 00
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Cambridgeport. Ladies of Pilgrim Cong. Ch. \$2.50 and Bbl. of C.	2 50
Carlisle. Edith Parsons \$2.50, Mary Lizzie Patten \$1.50.	4 00
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Clinton. First Evan. Ch.	69 60
Curtisville. Cong. Ch. \$13.83 and Sab. Sch. \$8.97	22 80
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East Bridgewater. Union Cong. Ch.	28 00
East Falmouth. Cong. Ch.	25 10
Enfield. Cong. Ch.	80 00
Frammingham. Mrs. C. Upham \$3. and Bbl. of C. for <i>Rev. C. U. Parker</i> ,	3 00
Foxborough. D. Carpenter.	100 00
Fitchburg. "B. L. W."	5 00
Greenfield. Chas. H. Phillips.	2 00
Greenwich. Cong. Ch.	31 06
Hanover. Mrs. Lucy Copeland.	5 00
Hanson. Joshua Perry for <i>Berea U.</i>	25 00
Haverhill. John Kendrick.	10 00
Hinsdale. Cong. Ch.	111 00
Holden. Cong. Sab. Sch. to const. F. M. STOWELL, L. M.	30 00
Holliston. Cong. Ch.	23 50
Kingston. "A Friend."	2 00
Lancaster. ESTATE of Miss Sophia Stearns by Wm. W. Wyman, Ex.	7 00
Lynnfield Centre. Cong. Sab. Sch. for printing press, <i>Straight U.</i>	50 00
Malden. Trin. Cong. Ch.	60 00
Marblehead. James J. H. Gregory.	50 00
Melrose. Orthodox Cong. Ch., in part.	44 05
Middleton. LEGACY of Charlotte U. Trowbridge \$500. by Andrew Gould, Ex.— Cong. Ch. \$50. for printing press, <i>Straight U.</i>	550 00
Milford. Cong. Sab. Sch. for Ch. at <i>Byron Station, Ga.</i>	63 50
Naponeet. Trin. Sab. Sch. Pkg. of Books.	
New Marlborough. S. W. Wright for <i>Fisk U.</i>	25 00
Newton. Central Cong. Ch.	70 42
North Andover. Evangelical Cong. Ch.	50 00
North Beverly. Rev. E. W. Harrington.	5 00
Northampton. "A Friend."	40 00
North Haverhill and Plaistow N. H. Cong. Ch.	10 00
Peabody. Miss S. M.	50
Prescott. Cong. Ch. Sab. Sch.	4 00
Reading. Bethesda Cong. Ch. (ad'l).	3 50
Somerville. Broadway Orthodox Ch. \$30. — Infant Class S. S. \$10. for <i>Atlanta U.</i>	40 00
South Hadley. Mount Holyoke Seminary.	50 00
Springfield. First Cong. Ch. for <i>Alamance, N. C.</i> \$130.—Ira Merrill \$3.	133 00
Stoneham. Miss B. Stevens.	1 50
Upton. Mary P. Johnson \$2., Z. D. Johnson and C. P. Johnson \$1.50 ea., Mrs. A. P. \$1.	6 00
Ware. East Cong. Ch. to const. JOSEPH H. CUMMINGS, CHARLES W. EATON, DANIEL C. MARSH, MRS. MARY LASHUA, MISS SUSIE SNOW and MISS ELLEN HARDING, L. M.s.	429 80
Watertown. Mrs. C. L. Woodworth Box of C.	
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Westminster. Robert Peckham \$2. and Box of Poems.	2 00
West Newton. Jonathan W. Hayes of Plym. Ch. Brooklyn, N. Y. \$50. for <i>Chapel</i> ,	



Andersonville, \$50. for Hampton N. & A. Inst., \$50. for Howard Cong. Ch. New Orleans and \$20. for General purposes—"A Friend" \$10.	180 00
West Roxbury. South Evan. Ch.	98 17
Whately. By Lucy B. Waite for Atlanta U.	4 00
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Wilmington. Cong. Sab. Sch., Small Library.	
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A Miller.	3 00

## RHODE ISLAND, \$845.21.

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Pawtucket. J. G.	1 00
Peace Dale. Cong. Ch.	20 00
Providence. Union Cong. Ch. \$701.21, Lydia Cook \$3.	704 21
Tiverton. Cong. Ch.	10 00

## CONNECTICUT, \$3,198.38.

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Central Village, Plainfield. Cong. Ch. for a Student, (\$7. of which from Rev. G. J. Tillotson and family for a Student, Tougaloo U.)	38 40
Clinton. Cong. Ch. bal to const. GILBERT R. DOANE, L. M.	25 00
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Ekonk. Dea. John P. Casson and daughter Fairfield. First Cong. Ch.	63 28
Franklin. Cong. Ch.	25 00
Gilead. Cong. Ch.	22 50
Greenwich. Geo. A. Palmer to const. MINERVA H. KNAPP, L. M.	30 00
Higganum. Cong. Ch.	28 50
Mansfield Centre. First Cong. Ch.	10 00
Meriden. Center Cong. Ch.	50 00
Middletown. Miss Lucia C. Birdsey \$30. to const. Mrs. SARAH E. STRICKLAND, L. M.—Mrs. Anna H. Phillips \$10.	40 00
Milford. Naomi Hine	5 00
New Haven. North Ch. \$117., East Cong. Ch. \$15.	132 00
New Milford. Cong. Sab. Sch. for a Teacher.	50 00
North Woodstock. A. P.	50
Sandy Hook. "A Friend" for Straight U. (Current expenses)	2000 00
Sherman. Cong. Ch. to const. MALTBY G. GELSTON, L. M.	32 00
South Britain. Robbie M. Canfield \$1., Friends \$4. and Bbl. of C. for Macon, Ga.	5 00
South Norwalk. Cong. Sab. Sch. \$100. for a Teacher—Cong. Ch. \$10.	110 00
West Hartford. Cong. Ch.	130 00
West Haven. Cong. Ch.	30 55
West Winsted. "A Friend" for a Teacher	100 00
West Woodstock. Miss. H. H. Grosvenor for Pupils, Tugaloo Inst.	15 00
Windsor Locks. Cong. Ch.	98 55

## NEW YORK, \$11,210.42.

Altona. Daniel Bassett, Jr.	5 00
Auburn. James, Seymour for a Teacher	20 00
Aurelius Station Mrs. C. E. Chatham	2 00
Brooklyn. Plymouth Church \$1,395.83—Wm. W. Edwards, Pkg. of C. for Students Howard U.	1395 83
Crown Point. Fund for Berea C. (income).	233 33
Danby. Cong. Ch.	5 25
Dobbs' Ferry. Sab. Sch. Children, Box of Papers, by Mrs. C. T. Lewis.	
Dryden. H. B. W.	1 00
East Wilson. Rev. H. Halsey \$30., C. M. Clark \$3.	33 00

Fairport. John E. Howard for Student, Straight U.	75 00
Fulton. John H. Anderson.	2 00
Hagaman's Mills. Mrs. Eleanor Hagaman.	90 00
Hamilton. Mrs. S. K. Bardin \$5., Mrs. E. C. P. \$1.	6 00
Hobart. BEQUEST of Mrs. Lucy M. Ruliffson by Mrs. Nancy C. Blish.	200 00
Howell. Howell's Cong. Ch.	18 00
Irvington. Mrs. R. W. Lambdin.	5 00
Lincoln. James Newhall, for a Student and to const. MARY S. COE, L. M.	30 00
Mannsville. Cong. Ch.	7 75
New Hartford. Rev. S. Wells.	20 00
New Haven. Cong. Ch. \$13., Rev. L. J. \$1.	14 00
New York. R. R. Graves (of which \$6000. for Library at Atlanta U.; \$1000. for Hampton N. & A. Inst.) \$8000.—Broadway Tabernacle Ch. \$834.26, Mrs. Stephen Griggs \$30., Church of the Puritans \$15., C. R. Law \$3.	8882 26
Norwich. Relief Jennison, for Student, Straight U.	5 00
Ogden Centre. Sab. Sch. of Presb. Ch. for Atlanta U.	30 00
Paris. Val Pierce for a Student.	12 00
Penn Yan. C. A. Hamlin for Atlanta U.	11 00
Poughkeepsie. First Cong. Ch. Sab. Sch. for Schools at the South.	25 00
Randolph. Mrs. Milton Bush.	55 00
Rochester. A. Beebee.	5 00
Union Springs. Mrs. Mary H. Thomas for Student, Straight U.	10 00
Walton. Chas. S. Fitch for Mendi M.	5 00
Whitney's Point. Mrs. E. Rogers.	2 00
Windsor. Lambert Sanford.	5 00

## NEW JERSEY, \$93.12.

Jersey City. H. McL. L.	1 00
Montclair. ESTATE of Zenas Baldwin, by N. O. Baldwin.	20 67
Orange. "A Friend" \$25. for Student, Straight U., "S. E. H." \$5. for a Student.	30 00
Orange Valley. Cong. Ch. (systematic coll.)	40 45
Somerville. Mrs. N. V.	1 00

## PENNSYLVANIA, \$4,591.54.

Lincoln University. Fred. and Philip J. Darlington.	20 00
North East. B. T. Spooner.	5 00
Philadelphia. Benj. Coates \$40.—Miss E. Dorsey \$22. for Atlanta U.	62 00
Pittsburgh. AVERY ESTATE (income).	2707 87
Washington. Le Moyne Inst. Fund (income)	1796 67

## DISTRICT OF COLUMBIA.

Washington. Rev. E. Whittlesey.	10 00
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## TENNESSEE, \$1,421.93.

Chattanooga. Pub. Sch. Fund. \$101.50—Mrs. J. A. Thome \$10., Mrs. E. O. Tade \$12. for Atlanta U.	123 50
Memphis. Le Moyne Sch.	279 35
Nashville. Fisk University \$994.23, S. M. Wells \$24.75.	1019 08

## NORTH CAROLINA, \$480.81.

Dudley. Public Sch. Fund \$80., Rev. John Scott \$25.	105 00
Raleigh. Washington Sch. \$41.14, S. S. Coll. \$3.67, Other Sources \$8.—Sab. Sch. by Miss E. P. Hayes, for Mendi M. \$3.	55 81
Wilmington. Pub. Sch. Fund.	320 00

## SOUTH CAROLINA, \$321.50.

Charleston. Avery Inst.	204 00
Greenwood. Brewer Normal School \$62.50, Rent \$55.	117 50

## GEORGIA, \$1,702.92.

Andersonville. Sumter Sch.	172 27
Atlanta. Atlanta University \$656.25, Sale and Rental of Land \$34.75, Pub. Sch. Fund \$245, Rent \$17.	953 00

Macon. Rent.....	10 00
Savannah. Beach Inst.....	410 15
Thomasville. Colored People \$126.50, W. L. Clark \$25., Miss Alice Spangler \$6....	157 50

## ALABAMA, \$828.40.

Marion. Lincoln Sch. \$38.10, First Cong. Ch. \$40., Sale of Land \$4.75.....	82 85
Mobile. Emerson Inst.....	71 55
Selma. Pub. Sch. Fund \$564.—Selma Ch. \$10. for Mendl M.....	574 00
Talladega. Cong. Ch.....	100 00

## MISSISSIPPI,

Osyka. Freedmen's Sab. Sch.....	1 50
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## LOUISIANA.

New Orleans. Straight University \$158., First Cong. Ch. \$23.80.....	181 80
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## MISSOURI, \$15.50.

Brookfield. C. E. Rand.....	10 00
Cameron. M. E. H.....	50
Miami. Elijah Nicolle.....	5 00

## TEXAS.

Galveston. Barnes Institute.....	45 50
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## OHIO, \$1,373.85.

Bethel. S. N. Channell.....	2 00
Burton. Cong. Ch.....	8 77
Chardon. E. Ames.....	5 00
Cincinnati. Rent \$60.00 for Berea C.—E. Hathaway \$20. for the Poor in Nashville, Tenn.—I. W. Ryland and Charles Brown \$5. ea.....	90 00
Cleveland. Euclid Ave. Cong. Ch. \$250., First Cong. Ch. (weekly offerings) \$99.77.—Rev. H. C. Hayden \$25., Rev. S. H. Lee \$10. for Fisk U.....	384 77
Dover. David Ingersoll.....	200 00
Harmar. Douglas Putnam.....	500 00
Madison. R. S. Wilcox to const. MARY E. WILCOX, L. M.....	50 00
Mt. Vernon. Barton Starr.....	6 00
Napoleon. Mrs. N. Palmer \$150, Others 50c.....	2 00
Oberlin. Second Cong. Ch.....	53 76
Paddy's Run. Cong. Ch.....	36 55
Salineville. Isaiah Burson.....	6 00
Savannah. James Lawson \$5., James Parks \$2.....	7 00
Twinsburgh. J. R. Parmelee.....	2 00
Wadsworth. Cong. Ch.....	20 00

## INDIANA.

Florence. George Hastie \$20. Charles Hastie \$10.....	30 00
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## ILLINOIS, \$371.35.

Aurora. S. Towne.....	10 00
Cambridge. Cong. Ch.....	16 00
Chesterfield. Cong. Ch. (ad'l).....	20 60
Chicago. First Cong. Ch., ad'l, (\$30. of which to const. Mrs. RUTH A. H. COOK, L. M.).....	67 00
Elgin. Cong. Ch. \$50. and Sab. Sch. \$75., Gall Borden \$5.—Cong. S. S. Class \$10., Cong. Ch. and S. S. 3 Boxes C. and 1 Box S. S. Papers, for Fisk U.....	140 00
Farmington. Cong. Ch.....	64 25
Galesburg. Mrs. Julia T. Wells \$15., Mrs. L. H. Parker \$5.....	20 00
Lacon. Cong. Ch.....	11 00
Lawn Ridge. R. W. Gilliam.....	5 00
Newark. H. Day and Mrs. L. M. Day \$2.50 ea.....	5 00
Peru. Rev. G. S. B.....	50
Princeton. Cong. Ch. (ad'l).....	2 00
Rosemond. Cong. Ch.....	10 00

## MICHIGAN, \$163.81.

Adrian. S. A.....	1 00
Colon. Mrs. J. A.....	50

Delhi Mills. "A Friend" by Rev. M. Q. McF.....	2 00
Detroit. First Cong. Ch. \$30. by M. E. S.—Cong. Sab. Sch. \$25. for Atlanta U.—Mrs. O. J. C. \$1.....	56 00
Kalamo. Mrs. S. E. Boughton.....	3 00
Olivet. Cong. Ch.....	8 81
Port Huron. Cong. Ch. by Dea. Fish.....	55 50
Warren. Rev. J. L. Beebe.....	5 00
Webster. Cong. Ch.....	12 00
——. "Widow's thank offering.".....	20 00

## IOWA, \$106.

Atlantic. W. H. W.....	1 00
Algona. Dea. A. Z.....	1 00
Davenport. Cong. Ch.....	21 50
Dover. E. C. A.....	50
Eddyville. A. W. R.....	1 00
Fairfield. A. S. Wells \$5., G. Stever \$2., for Student, Straight U.....	7 00
Grinnell. Mrs. F. S. Rouse.....	5 00
Le Grand. L. M. Craig for White Earth Mission.....	5 00
Mac Gregor. Woman's Miss. Soc. \$25.—"A Friend" for Straight U. \$2.....	27 00
Marshalltown. Cong. Ch. \$11., Joseph Mc Cleery \$5.....	16 00
Otho. Cong. Ch.....	21 00

## WISCONSIN, \$520.56.

Cousins. W. W. Chase.....	2 00
Fond du Lac. Cong. Ch.....	81 60
Grand Rapids. Cong. Ch.....	4 00
Koskonong. Cong. Ch.....	5 75
Rosendale. Cong. Ch.....	39 21
Whitewater. Cong. Ch. (\$60. of which to const. C. M. BLACKMAN and HON. C. M. GIBBS, L. M's.....	78 00
——. "A Lady Friend," \$150. for Hall, Talladega C., \$150. for Woman's Home.....	300 00
——. Cong. Ch. for Chinese S. S.....	10 00

## MINNESOTA, \$71.20.

Casioja. "E. R. S." for Student, Straight U.....	5 00
Minneapolis. Vine St. Cong. Ch.....	4 70
Saint Paul. House of Hope Miss. S. S. for Fine Bluff, Goldad and Tougaloo.....	25 00
Winona. B. M. Cravath.....	20 00
Zumbrota. Cong. Ch.....	16 50

## KANSAS, \$107.40.

Lawrence. Plymouth Cong. Ch.....	57 40
Topeka. First Cong. Ch.....	30 00
Wabaunsee. First Ch. of Christ.....	20 00

## CALIFORNIA \$49.85.

Los Angeles. "A Friend.".....	1 00
Marysville. Chinese.....	5 00
Sacramento. Chinese.....	5 75
Santa Cruz. Chinese.....	11 00
San Francisco. Chinese.....	20 35
Stockton. Chinese.....	6 75

## OREGON, \$121.75.

Eugene City. Lusina W. Judkins.....	30 00
Portland. Chinese \$36.75, First Cong. Ch. \$25.....	61 75
Salem. First Cong. Ch.....	30 00

——. E. T. C.....	50
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## ENGLAND.

London. Freedmen's Missions Aid Soc. \$3,426.17, Stafford Allen \$113.28.....	3539 46
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Total,.....\$36,585.73

Total from Oct. 1st, to May 31st, \$174,190 20

WM. E. WHITING,

Asst. Treas.



# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



# The American Missionary Association.

## AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

## STATISTICS.

CHURCHES: *In the South:* in Va. 1, N. C. 5, S. C. 1, Ga. 6, Ky. 5, Tenn. 4, Ala. 5, La. 14, Miss. 2, Mo. 2, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 60.

INSTITUTIONS: *Chartered in the South:* Hampton Institute; Berea and Talladega Colleges; Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools,* at Wilmington, Beaufort, N. C., Charleston, Greenwood, S. C., Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Brownsville, Texas, Pine Bluff, Ark., Jefferson City, Mo., 21. *Other Schools,* 69. Total, 97.

TEACHERS AND MISSIONARIES—Among the Freedmen 334; among the Chinese 12; in foreign lands 29; total, 375. STUDENTS—In Theology 34; in College Course 46; in Chartered Institutions 1588; in other schools 13,620; total, 15,208. INDIANS under the care of the Association 13,000.

## WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . C. H. Howard, Advance Building, 107 Fifth Avenue.

## M A G A Z I N E.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.